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THE KOREA MISSION FIELD



REV. HENRY G. APPENZELLER.

SEOUL

KOREA

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THE KOREA MISSION FIELD

VOL. VIII

DECEMBER, 1912

NO. 12

PUBLISHED MONTHLY at Seoul in the interest of all the Evangelical Missions in Korea.

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ANNUAL SUBSCRIPTION, including postage to any part of the world, one *yen*, or 50 cents gold, or 2/1 English Currency. Business matters and Subscriptions should be addressed to MR. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by FOREIGN Money Order or ordinary Bank cheque. Please do not send stamps or Inland Money Orders.

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SINGLE COPIES, 10 *sen*; three of same issue for 25 *sen*.

PRINTED by FUKUIN PRINTING Co., Kobe, Japan.

NOTES AND PERSONALS.

Mr. and Mrs. Paget Wilkes of Mr. Barclay Buxton's Evangelistic Mission to Japan visited Seoul in Oct. on their way from England where Mr. Wilkes has been on furlough. He preached in the Union Church to the foreigners Oct. 20th, and on the same day, with an interpreter, spoke very impressively to one of the native churches. Mr. and Mrs. Wilkes' home is in Kobe.

An Evangelistic Campaign for women was carried on by the Presbyterian Churches in Seoul from the 14th to the 27th, and while the immediate fruits are not large, faithful seed sowing will bring its sure results.

An Evangelistic Campaign for men was carried on by the Y.M.C.A. in Seoul from Oct. 21st to Nov. 4th. Mr. Thomas of the Oriental Mission and Mr. Gerdine of the S. Methodist Mission were in charge of the nightly meetings, several other missionaries, and many Koreans assisting in home, and street work, and in conducting inquiry meetings.

Miss Perry and Miss Pash and Miss Perry's niece Miss Peart arrived in Korea on their return from a vacation in England about the middle of October. Miss Peart has come out for the first time to take up work with these ladies. She meets with a hearty welcome and best wishes for success.

Miss Miller, sister of Rev. E. H. Miller of Seoul arrived in Korea in Oct. and will spend some months here visiting her brother and his wife.

The Australian Mission have arranged to send two physicians to assist in instructing students in the Severance Medical College this winter. Each will come for three months. This is a great encouragement to the friends of Christian Medicine in Korea, and shows clear foresight, for the graduates of this school will no doubt more than repay to that mission in time to come the benefit conferred.

Mrs. A. A. Blood arrived in Korea Oct. 18th and will make an extended visit with her daughters Mrs. H. C. and Mrs. Corwin Taylor of Kongju.

Mr. and Mrs. F. K. Gamble returned from furlough in America on Oct. 18th and will resume their work in Songdo.

Mrs. H. C. McCallie accompanied by her sister Miss Cordell has just returned from America. The latter will spend a year in Korea.

Miss Lillie Lathrop, the new trained nurse for the S. Presbyterians in Mokpo arrived in September. Miss Ada McMurphy the teacher for the girls school in the same station also arrived early in the September.

Our missions were grieved to learn of the passing of Mrs. Winn of Dalny, in Oct. Dr. and Mrs. Winn are especially near to Korean missionaries hearts as the parents of two of our members, Mr. George Winn of Fusan and Mrs. Erdman of Taiku, both of whom have the heartfelt sympathy of the whole missionary community. Rev. Mr. Curtis of Seoul went with the bereaved son and daughter to Dalny, to conduct the funeral services. Mrs. Winn had paid several visits to her children in Korea, and won the warm admiration and respect of all who met her. She was well known as an indefatigable and devoted missionary, and now that she has passed on to receive the "Well done good and faithful servant," of her Lord, we cannot mourn for her sake, but for those to whom her loss means so much, her family, friends, and especially among the latter, the people whom she served.

The Educational Senate met in Seoul on Oct. 22nd, and 23rd, and was attended by representatives from the Australian. S. Presbyterian, N. Presbyterian, Methodist and S. Methodist Missions.

The people of the S. Gate Presbyterian church met on the evening of Oct. 22nd to welcome the incoming Pastor and his wife, and at the same time to bid farewell to the leader Chai Chipsa and his wife who have been with the church since its beginning, and who have endeared themselves to the people many of whom see in them a spiritual father and mother. The salary for the new pastor has been mostly raised by the members of the church but as he is employed in the double capacity of pastor and evangelistic assistant at the Severance hospital, a part of his salary is paid by that institution.

The joy and delight of the people in welcoming their first native pastor was empered with sorrow at the going of their leader. The latter will take the leader-

ship in a small country church very much in need of strengthening and teaching, and these dear helpers are going in the true missionary spirit, leaving all their children but a little one of four behind them, even the little daughter of six is placed in care of friends. While trusting in God for their family and themselves they go out like Abraham, not knowing what they are to meet, simply going at His command rejoicing they say, in the midst of sorrow, that they can be used for Christ.

Mrs. Swallen with two of her little girls returned to Korea from furlough in America in Oct. and were most heartily welcomed. Dr. and Mrs. Hardie of the S. M. E. mission also returned from America in October, leaving their family all behind them, the earthly remains of one in Mr. Moody's private cemetery in Northfield. Friends sorrowing with and for them greeted them lovingly on this sad return from a sad furlough. Two of their daughters will be with them next year.

Mr. and Mrs. Crothers at Andong, presented the Presbyterian Mission with a new member on Oct. 18th in the person of their infant son James McClong Crothers.

Mr. and Mrs. Engel of Fusan are realizing what it means to send a child beyond the seas, their little son Norman, having left for Australia, in October to be educated. Many a Korean missionary will sympathize with them from the depths of hearts sore with similar sad experience.

Dormitories for the boys' school, (Wells School) in Seoul are greatly needed.

OPENING OF THE ORIENTAL MISSION BIBLE INSTITUTE, SEOUL.

Mrs. JOHN THOMAS.

A representative body of missionaries and Koreans were gathered together on Saturday Sept. 21st to inspect the plant and also take part in the opening services of this Bible Institute. It is situated outside the West Gate, on what a friend jokingly called "The Precipitous Farm" because the hill at first sight seemed almost impossible for the buildings which were to be erected. However, after 15 months hard work the dormitories, etc., are now ready for occupation. They consist of a fine, Lecture Hall, two large airy dormitories, one at either end of the grounds, separate dining-rooms for men and women and a beautiful Missionary Home built in such a position as to command a view not only of the whole compound, but also of the city. All these buildings are heated by steam and also have a special sanitary system, so that everything possible is being done to ensure the health and well-being of the students and missionaries.

Already we have 25 students in residence and are expecting others. No one is received for less than 2 years, but our rule is a 3 years Bible Course; and no student can be received without a letter of recommendation from some responsible person.

The keynote of our work was struck by the message which Rev. Jesse Mr. Pherson, an honoured Quaker preacher took for his message that afternoon. Eph. ii. 4. "But God" and he showed us how all down the ages God had chosen to use the weak, the despised and small things to accomplish His purposes of deliverance.

Mr. McPherson reminded us of Moses at the Red Sea, Gideon and his Barley cake, David and his sling and as our brother's words just melted our hearts and we felt the presence of God hovering over us, we were reminded that when we came to Korea, some one said "why have these people come, and what work are they going to do?" and we felt that possibly we might only be a small thing, "*But God,*" would be able to do something with us, if only we kept small enough! May we be always so in touch with Him that we are always "useable."

In addition to Mr. McPherson, we also had the pleasure of a visit from Rev. S. Hoban, a Methodist preacher from Victoria, Australia who led us in prayer, and Rev. J. L. Gerdine who addressed the meeting in Korean. Rev. E. A. Kilbourne of Japan closed the meeting with earnest prayer that God would make the Institute a place of blessing to the men and women of Korea.

THE CANADIAN WONSAN MISSION LAST YEAR.

That the work of Wonsan Station in general proceeded as smoothly and successfully as it did is largely due to the faithful and abundant labours of the Korean pastor Mr. Pak and the earnest band of helpers and Bible women for whom we have cause to thank God daily. Mr. Pak has been now for two years co-pastor of the Wonsan local church, and as in previous years, his earnestness and zeal, combined with good judgement, tact, and genuine humility, have won him the respect and admiration of all who know him.

A Training Class for Sunday School Teachers was held on Friday nights by one of the pastors. Besides the regular Sunday and Wednesday night services there were classes for Bible study and night schools going on almost every night of the week, largely taught by Korean workers.

The four men who are studying for the ministry continued their course at the Theological College in Pyeng Yang College, and the native pastor spent five or six weeks in post graduate work there.

In the various congregations connected with the Station those who wish to study for a week or ten days and can do so, gather at Wonsan and are taught in various classes according to their attainments. Mr. McRae and Mr. Kim, a native pastor of Song Chin, were the visiting teachers, and by their helpful and inspiring instruction and addresses gave a stimulus to the cause. This Central Class is an im-

portant factor in our work. It is a time when problems connected with the churches are publicly discussed, and the time in the year when men from congregations far apart meet and renew friendships and make new acquaintances. A better understanding of God's Word is gained and an inspiration received which is felt throughout the whole year. The attendance this year was large.

A helpers class was held in the latter half of June, and was attended by about forty men, including helpers, teachers, colporteurs, and leaders of country groups. Many who would like to come are kept away because of financial reasons. These men are good Bible students, and both teachers and students enjoyed a stiff daily programme of studies in Job, Isaiah, Ezekiel, Thessalonians and Revelations.

There was also a daily prayer-meeting, singing-lesson, and a conference on practical problems. The Station had the valued assistance of Mr. Young in the teaching. A five years course of study is to be covered by these Classes; examinations are given, and at the completion of the course certificates will be awarded.

A Class for Women was held during the last week of March, with an attendance of about 140. We are grateful for Dr. McMillan's help and inspiration at this time. The women were divided into three groups and met five hours daily. Besides the lady missionaries, Mr. Foote, the native pastor, and Elder Char taught classes, and a number of the older school girls devoted the mornings to helping the women who wanted to learn to read, each girl taking two or more pupils.

The Advanced Class for Women throughout the Congregations connected with the station was in session about four weeks in the winter. These are the women who teach in the Sunday Schools and help with every church enterprise; some are Bible women and evangelists, but most of them have no salaries, and are women who love the church and give what time they can to its service.

To encourage them certificates were given to those who took all the studies with the different teachers and passed satisfactory examinations. This would have been impossible a few years ago and is an indication of progress.

Mr. Foote's ill-health made it impossible for him to attempt much country work. Two itinerating trips were made, but these were short ones of about ten days each. Several churches were visited and 171 catechumens enrolled, and 44 persons baptized. Two weeks were taken up with a trip to and from Kobe in May when Ruth left to return to Canada. The remainder of the year was spent in Wonsan where as strength permitted assistance was given in the local work. One of Mr. Foote's helpers has developed tuberculosis, and during the cold weather was unequal to the usual services required of one in his position. This together with Mr. Foote's illness made it necessary to secure an extra helper in order to hold the Bible Classes throughout his field. These classes make up a large part of our winter's work and are looked forward to with interest by the people. The Station permitted a part

of Mr. Foote's itinerating funds to be used for this purpose, and an efficient native elder was engaged. Until the Class season closed with the return of spring he did much, by his earnest teaching and wise counsel to strengthen the cause in the various churches, and his services were highly appreciated by those to whom he ministered.

Each congregation, however small, enjoyed the privilege of a class, and sometimes, by the aid of volunteer workers, two and even three were going on at the same time.

Although the classes were in the first instance for the men, in almost every congregation a number of women attended and were able to follow the lessons. In some places they studied with the men, but often they had a separate teacher.

Mr. Robb spent as much time as possible in country work, though appointments on the teaching staff of classes in each of the other three stations, and the time that had to be devoted to the Wonsan Academy, prevented him from visiting all of the groups in the three counties assigned to him. He held classes in seven of the largest country churches, and the helpers held the classes in most of the others. Special mention should be made of the valuable work done both in preaching the Gospel and guiding the infant church, in Yongheung County by the native elder who is the representative of Mr. A. McKenzie of River John, N.S., and in Manchun County by one who is the representative of Mr. A. C. Thompson of North Sydney, who has in addition lately undertaken the support of an evangelist in Kowon County. We tender our grateful thanks to these two friends, and congratulate them on the excellent work done by their representatives. The Christians in the northern circuit, though very poor, have this year contributed towards the salaries of three colporteurs, though the chief support of these men comes from the Bible Society.

We again record our gratitude to the B. and F. Bible Society for the support of the five Bible women, three colporteurs entirely and three in part, working in our territory. It is largely upon these that the direct evangelistic work depends, and their importance can hardly be over-estimated.

The women of the Wonsan Church supported one of their number most of the year to do the work of a Bible woman.

We again acknowledge our gratitude to the McKenzie Prayer Circle for the continued support of a Bible woman and the matron in our Girls' School, and to the Mothers' Meeting in Toronto, which has given us a Bible woman for two years, in memory of their leader, Mr. S. Rogers.

During the Winter Elder Song, who for many years served the church faithfully in different capacities as Bible Society colporteur, helper for Mr. Robb, and later for Miss Robb, passed away peacefully to his rest and reward. His place as Elder was filled by the election of Mr. Pyon, a highly respected Christian merchant.

Personals.

This year has again seen the shadow of death darken one of our own homes. On April 19th, after a severe illness of fifteen days, little Gordon Robb, whose bright presence blessed us for two brief years, was called away. We can only bow in submission. "The Lord gave and The Lord has taken away. Blessed be the Name of The Lord."

A few weeks later we were called on to say "Good-bye" to Ruth Foote, who left to enjoy the privileges of school life in Canada.

On May 29th we welcomed Charles Henry Foote, the youngest member of the Station.

Notes. There were several instances of progress throughout the year which were most encouraging. In one case where two or three brothers who attended church in another village have believed for two or three years, a spiritual and true Christian movement has taken place. These brothers decided to hold services in their own village, where they have been joined by one after another until the congregation numbers fully seventy, and of this number one half are women and girls. One of them built an addition to his house which would answer the purpose, and the congregation started a school for boys, which it continues to support. The women and girls on becoming Christians immediately set to work to learn to read and soon accomplished the task. The people have no church, and no room large enough to contain half the congregation. The men and women worship separately as well as they can, and the services are conducted at the same time. If the Koreans were as well to do as they were a few years ago a church would already have been built, but they are poor and must wait.

STAFF.

	Appointed.
Rev. W. R. Foote, M.A., B.D.....	1898
Mrs. W. R. Foote	1898
Rev. A. F. Robb, B.A.....	1901
Mrs. A. F. Robb, B.A.....	1901
Miss J. Robb.....	1903

STATISTICS.

Population attached to Field.....	200,000
Adults Baptized during the year	135,000
Catechumens enrolled during the year	166,000
Total No. of Communicants	901,000
Total No. of Catechumens.....	633,000
Members and adherents	—
Elders.....	9,000

A WEEK OF CHURCH CEREMONIES.

SYEN CHUN TERRITORY.

NOTES BY MR. ROSS.

I.—A pastor installed. (Oct. 6.)

This took place in Wiju at Kosung where co-pastor Tang Yoonsik (Mr. Whittemore's associate) was installed. This is the second service of

installation of a pastor in this station history—Pastor Yang of Syen Chun City being the first.

II.—Two elders ordained.

Both in Nongchün. The first was installed over the church in Sinsung. The second over the Sinchong Church. Both of these men are students for the ministry.

III.—A church dedicated. (Oct. 13.)

This church is also in a market town. The church which was dedicated Oct. 13th cost 3,500 *yen*. Of this amount all bills have been settled by the Koreans except 350 *yen* or 1/10 the church cost. This amount too was pledged and presumably would have been paid had there been no occasion for certain residential changes. The new church can accommodate 1,000 and is located in the business center of the county which is also the chosen place for Annual Bible Institutes or Classes for Men and for Women at different times of the year.

Kim Kundu (the older brother of Kimkukdu pastor at Tukchang) is pastor with Mr. Ross.

SOME SCHOOL ITEMS.

The Syen Chun academy has enrolled a fair number of pupils. The representation is more provincial than formerly *i.e.* the attendance from some of the outlying counties is more noticeable.

The Union College in Pyengyang reports an enrollment of fifty students. The fine new building for the college is a cause of great gratification.

The School for Foreign Children has an attendance of 17 of whom 9 come from other stations as follows:—

Sungchin 2, Chairyung 3, Syenchun 4. Mrs. Ross is temporarily in charge of the Dormitory. A lady has already been appointed and it is hoped will be here early in the New Year.

REPORT OF THE EXECUTIVE COMMITTEE FOR THE KOREA SUNDAY SCHOOL ASSOCIATION.

The plan for the formation of an "Executive Committee for The Korea Sunday School Association" which was approved by the General Council last year, having been adopted also by the various Missions concerned, and members elected as provided by the articles adopted, the Committee held its first meeting in Seoul, Feb. 1st and 2nd, 1912, and proceeded to organize and do such business as seemed necessary at that time.

Mr. M. L. Swineheart of the Korea Mission of the Presbyterian Church U.S., was elected chairman; Mr. J. K. S. Kimm, Vice-Chairman;

Mr. Chung Duk Saing Recording, Secretary; Mr. C. H. Deal of the Korea Mission of the Methodist Episcopal Church (South) Treasurer and Rev. J. G. Holdcroft of the Presbyterian Church U.S.A., General Secretary. The other members of the Committee are Rev. Dr. W. A. Noble of the Korea Mission of the Methodist Episcopal Church, Rev. J. F. L. Macrea of the Korea Mission of the Australian Presbyterian Church, Rev. D. M. McRae of the Korea Mission of the Presbyterian Church in Canada; Rev. Choi Pyeng Hun of the Methodist Episcopal Church, Mr. Syun Kong Chun of the Methodist Episcopal Church (South) and Elders Kimm Sun Du and Lim Chong Sun of the Presbyterian Church in Korea.

The question of what courses of study our Sunday Schools needed and could use was investigated and considered as thoroughly as time permitted. It was finally decided to prepare Sunday School Lessons of three different kinds:

1. For baptized adults;
2. For new enquirers and non-baptised;
3. For children.

In reference to the lessons for the first class, the baptised adults, it was thought that they ought to have something which would change from year to year: studies in the different books of the Bible, in the Life of Christ; in the great Bible Doctrines, etc. But for the year 1913 because of the great amount of translation which the preparation of so many courses entail it is recommended that the highest grade of children's lessons, that for the Intermediate scholars be studied. The subjects of these lessons are for the most part taken from the lives of the Old Testament Heroes and as the lessons present new material to most of our adults, they can be used for this purpose very well. After 1913 we hope to have courses specially prepared for baptised adults.

In considering the needs of new believers the Committee came to the conclusion that this class of people needed most of all to know the Life and Teachings of Christ and so it was decided to prepare three or four courses in the Gospels. The first of these courses will be in Mark's Gospel and will be ready for use Jan. 1st, 1913. It is hoped that these courses in the Gospels may prove to be of sufficient merit to be permanent. Such a permanent course of lessons would meet the need very well as this class of people passes up into the baptised classes very rapidly.

For the children lessons are to be put out in three different grades:

- (1). The Primary, for children seven to nine years of age Korean count;
- (2). The Junior, for children ten to thirteen years of age Korean count and
- (3). The Intermediate, for children from fourteen to seventeen years of age.

These children's lessons are based on the International Graded

Lessons. The book prepared will be for the use of the teacher. Along with this teacher's book there will be published a lesson sheet for the scholar, so that each scholar may receive each Sabbath a paper giving the lesson story, golden text, etc. Further announcement of this will be made later.

Perhaps it has been noticed that on the front page of the Welpo there has been appearing this year a suggestive Sunday School program which was changed each quarter. The Committee introduced this feature because it believed that the order of service, especially in the little country churches could be greatly improved.

The Committee also hopes to have a little Primer on Sunday School Teaching and a larger book on Sunday School Training finished and on sale by the Korean Religious Tract Society within a few months.

We also decided to issue Sunday School reward cards but found that the Korean Religious Tract Society had anticipated this need. The cards can now be procured in any quantities desired from the Tract Society at 18 *sen* per hundred. It is hoped that this work will be followed up shortly by the printing of certificates of membership for the Cradle Roll and of advancement from one grade to another.

The Committee would like to serve the country by sending out in plenty of time for use suggestive programs for Christmas, Children's Day and other special services. All who have found good things in this line can benefit the whole country if they will send them to the Secretary of this Committee who will see that they are spread throughout the country. In this connection the Committee would like to state that it hopes it may be made large use of in the way of spreading workable Sunday School plans throughout all the churches.*

The Committee would further report that it is making arrangements with the World's Sunday School Association by which a party of twenty or twenty-five earnest Sunday School workers from America and some perhaps from England shall visit Korea next spring. Mr. F. L. Brown, Mr. E. O. Excell and Mr. H. J. Heintz will probably be in the party. It is planned that the whole party shall be divided into four or five groups at Fusan, each group going to at least two Stations to hold Sunday School Institutes and then all uniting in Seoul for a large enthusiastic series of meetings in the interest of Bible study for all classes in our Church Sunday Schools. The party will probably be able to visit Fusan, Taiku, Mokpo, Kunsan, Kongju, Songdo, Pyeng Yang, Syen Chun and Seoul and perhaps one or two other stations. This party will probably arrive the last of April or the first of May, and after its work in Korea will proceed to China and then on to attend the Seventh World's Sunday School Convention in Zurich, Switzerland.

In conclusion the Committee would recommend:

- 1.—That we pay more attention to the grading of our schools according to age and attainment of the scholars both children and adults.
- 2.—That we take steps in all our Sunday Schools to gather in

* The editor submits that the best way to bring such plans to general notice is to send them to the 'Field.'

heathen children or to establish schools for them. Great success in this respect in being met with in various parts of the country. The children are willing to come and the parents are willing to permit them to do so.

3.—That studies upon Sunday School Management and Teaching be introduced in all our Bible Institutes and Bible Classes.

Respectfully submitted,

J. G. HOLDCROFT.

WOMANS' WORK IN MOKPO.

By Miss JULIA MARTIN.

I was greatly encouraged on my trip to the country to find practically all the women of last year in attendance at church and see them greatly improved in godliness, cleanliness and intelligence. Surely the Word giveth light and life wherever it is preached.

One woman I met said she most certainly believed in having the church members take an interest in one another and those attending church. She related this experience in her life. When she had been a Christian but a short time she was tempted by Satan in the way of discouragement and did not go to church on one Sunday. After that she made up her mind that she would not go again for a year. When the church members heard of it, they *immediately* came to see her, enquiring of her what she meant by not attending church, she grew angry and said it did not concern them and that she was not going to church for a year and that they were just wasting time staying there. Then they said let us sing a hymn, have prayer and read from the Bible. As they proceeded to do accordingly, her heart was touched and at the close of the service she relented and was repentant, returned to church and is to-day one of our most zealous and intelligent Christians, just, as she said because they took enough interest in her soul's welfare to come to her home, to plead with her, to bear her up in prayer and to show her her duty through the reading of the Word of God.

It is a lesson for us all. If any of our friends should be in any physical danger we would be willing to put forth every effort to rescue him but daily, hourly, precious souls round about us are in imminent danger of falling into everlasting destruction and we are seemingly unconcerned and neglectful. Busy with many other things we let the *most* important thing of all go by untouched. We can save these souls by earnest faithful prayer, by preaching the word and by loving personal contact.

A LESSON IN SACRIFICE FROM MR. HUNT'S PERSONAL REPORT.

“Notwithstanding the great flood of last fall in the northern part of Chai Ryung County which caused scores of Christians to move away

from their homes, the congregations have kept up and the spirit of sacrifice is supreme.

The story of a young woman, who was baptized last fall, illustrates the point. She is about 20 and her husband 17. For two years parents of both have all been dead, so the girl-wife has been the head of the house. She had become a Sabbath School teacher and is an earnest personal worker yet all the time having to be the main bread-winner of the family.

During last spring's trip there, she came to the door of my room and asked to see me. On coming in she first offered prayer, then she told in broken sentences of how God had blessed her and how full of gratitude her heart was, and how much she wanted to tell others of the joy which God had given her, but being a young woman it was not possible for her to go about preaching and would I receive the offering, little though it was, and select a man to go and preach the Gospel to those who knew it not? At this point she handed me a bundle, I opened it and seeing as I supposed what it was, was about to close the package again when she exclaimed—"Oh, but there is something else and a note for you to read besides." I lost no time in reopening the package and found besides a bolt of hand woven cloth, two braids of hair and the note telling in her painfully slow writing what she had already told me weeping. The rough hand-woven cloth represented the sacrifice of food and clothing and rest which any one with only half a glance could see, she so stood in need of. God glorified the widow's mite. The two braids of hair represented all her love of the beautiful and her desire to satisfy it. Gladly she gave out of her need of that which was most precious in her sight like Mary and her box of ointment.

As long as sacrifice is the way of joy with the Korean Church and her missionaries we need not fear that God is separated from us or we from Him."

I left home in company with a man who was formerly a devil possessed man. The devil has left his marks on him, but night before last I had the great privilege of ordaining him as one of two elders in one of my oldest churches. The other man ordained was a brainy, hard headed businesslike farmer who puts his effectiveness at the command of the Lord.

More often than not the leaders of our churches are very poor men but at the next place I appointed as leader of the church a young man who wore a silk coat! He wore it as if he worked in it however and that is one of the reasons why he is a leader of the church.

I examined his mother for baptism, a woman of about fifty, a widow, happy, industrious, evidently a talker and probably has been considerable of a scold if she isn't yet. But she gave a remarkable testimony. Her son has been a believer for six or seven years. She has pretended to believe off and on ever since. A year ago her son persuaded her to go to Chai Ryoung to the Women's Bible class—all are welcome. There she

learned how great a sinner she was, learned to know Jesus and came away a saved woman. But that was not the beginning of God's dealings with her. Twenty-five years ago long before ever she heard of Jesus she had no children for four or five years and every night she had gone out doors, rain or cold or what not and prayed to God for children. For a long time He did not let her have children but now she is the proud mother of four sons all of whom she says by the grace of God she has learned to give and has given to God.

I came to a church fight here in Unjilki. I knew it was here. It all came about through the Devil's getting hold of a young man's ambition. Just gave it a twist, made it selfish instead of Godly and the ambition did the rest. But God let me use his sharpest and most effective knife, love, and all the pent up sin of months rushed out in a flood of tears from a strong young man of 33. There is peace in the church to-night and God is going to let me preach a sermon on Jesus Christ the Sympathizer.

The Gospel gets new victories every day. Last year I appointed in this district a leader who had very happy prospects. By hard work he had saved up about \$50. This was all he had. He put it out at interest in what he supposed was the hands of a "safe" man. The man failed and so my leader was left on the ground floor of life with a family and aged mother to care for. Then last fall after all the hard work of the summer had been done the floods came and washed away all that for which he had toiled. Winter upon him, debt piling up day by day now stares him in the face, and it piles up fast for rates are from 20% to 60% out here. He has a load but heavy though it is he will carry it I think. A few years ago in a like position he would have run away from his debts. Now day after day he works making shoes. The summer will probably bring more remunerative labor and possibly in a year or so if his health holds out he will get out of debt.

But the Gospel makes heroes of the women too. A few years ago in a near by town a woman with two children lost her husband. It is a dangerous business in this country—losing a husband is—that is to a bright, clean woman. A believer, a relative, came to the funeral of her husband and told her of the Christ, whom she accepted and began going to church. Her becoming a believer gave her God's help against the wickedness of the world and also a desire to rear her two sons right. But how she was persecuted! Night and day the women of the town reviled her; they robbed and cheated her. For three years she has stood it but regularly attended church on Sabbath. But now realizing they are poisoning the mind of her boy, her eldest one, she has sold her comfortable home at a sacrifice and bought a house right in front of the helpers home and will move next Monday to save her boy. She is a mother worth having and Korea has lots of them. In the beginning of our work we got hold of men and boys only,—they seemed to respond more quickly—but its the women who are holding out and giving the grip on the next generation. As for me however as ever all my guns

are trained on the men of this generation, all my planned effort is for the men and the next generation is left to those who generated it believing that this is the way of God and all His created life.

A FEW FACTS ABOUT SONG CHIN IN 1912.

In Korea proper there are, under the care of the Canadian Presbyterian Church, 25 counties. Of these, 17 are under the care of The Eastern Committee, and of these again 7 form the Song Chin Field. These seven counties make a compact territory which lies between the other territory of the Eastern Committee on the south, and the field taken over by the missionaries of the Western Committee on the north. It is, therefore, the central portion of the field of the Canadian Mission taken as a whole, a position which gives it considerable importance. The receptivity of the people being at least equal to that of the people in the other territories, this territory should have at least equal attention paid to it: yet, up to the present time, it has never had a senior missionary assigned to it to give his undivided attention to evangelistic work.

Unlike the other station fields, both of which are somewhat restricted on the south, Song Chin field swings a full circle round its central station (except for the sea), and so naturally falls into three circuits, north, south, and inland.

Let us note that the total population of this mission in Korea Proper is 1,302,633.

This, with the uncensused multitudes of Kando, makes the constituency of the Mission exceed. A MILLION AND A HALF, not a million as we have been used to figure.

As the strategic Council of Missions, more than two years ago, agreed that the minimum clerical staff for Korea was at the rate of one to every 100,000 people, our Mission should have now, at least 15 men doing evangelistic work: it has only seven.

Leaving the other stations to make deductions from these figures in reference to their special fields, we would draw attention to the three circuits of our field.

THE SOUTHERN CIRCUIT, comprising the maritime half of Song Chin and all of Tan Chun and Yiwon counties has a population of 141,665;

THE NORTHERN CIRCUIT, comprising all of Kilju and Myeng Chun has a population of 127,664;

THE INLAND CIRCUIT, comprising the inland half of Song Chin and all of Kapsan and Samsu counties has a population of 124,515.

From this it will be seen that, besides the educational and medical work which find their centre in Song Chin city, there should be at least three clerical missionaries attached to this station to take charge of these three great fields. This will be still more evident when we consider

subsequently in another portion of this report, the already developed church work. But at present, on our staff, there is not in sight for the supervision of these three great parishes more than one clerical foreign missionary.

From the time that our Mission began its work in Korea there were some of us who realized what a rich inheritance we have in the populous centre and north of our field. Among the first documents sent to The Foreign Mission Committee was a map of the northern territory, calling special attention to the populous nature of the Tumen river valley.

In the spring of 1900, a missionary went as far afield as the district of Kapsan, and in a six weeks trip visited practically every Christian home in our whole field north of Wonsan. Did a missionary start from Wonsan to-day to effect the same purpose—of visiting every Christian home north of Wonsan in the Mission's field—he would have to be away from home for TWO YEARS, and every day, Sunday included, call at three different homes. Or if, instead he determined to preach on the Sabbath in each church building in the same field, it would take him more than two years for his episcopal itinerary.

In the autumn of 1900, Song Chin was first visited, and though the Port was then but recently opened, and exceedingly small, its future as the entrepot for 7 populous counties seemed so assured by its situation that The Mission decided to make it a centre of Mission work, and open the station in the spring of 1901. The growth of the work, and of the port, were slow, both being hindered by the Russo-Japanese War, during which the Foreign settlement was burned down by the Russians, several Christian leaders imprisoned, and the Missionaries withdrawn to Wonsan. During a whole year (1905-1906), while the only missionary was on furlough, the station was closed as far as missionary residence was concerned.

Even at the resumption of the work in the autumn of 1906, there were only about 10 groups of Christians in the whole Song Chin territory. It was in 1908 that the great change came, a wave of enquiry sweeping over the whole field, most marked in the two extremities, Yiwon and Myeng Chun. Ever since that time, the station has been trying to impress upon its superiors, its inability to administer the work under the new conditions, and pleading for the taking of steps, even though they might be heroic measures to seize the opportunity so Divinely given. The climax, both of the success, and of the corresponding perplexity was reached last year, when, after separating off 46 groups to make the new field of the Western Committee, we still found ourselves in charge of a residue of 148 groups, or localities where believers congregate for the worship of God.

PRESENT CONDITION OF THE FIELD.

That the present year has not witnessed any wonderful developments, while disappointing, in view of the Presence and the Promises of the Saviour, is only in line with the experience in the whole of Korea at the

present time. But that in our field there are evidences of retrogression, must be laid in part to the neglect of the infant churches, and their languishing for lack of the milk of the Word. The people are discouraged. While they believe in God, the missionary is to them His representative, and the missionaries bi-annual visit lifts them up to face with new courage the heathenism around them. This year, out of all our groups, the foreign missionaries have been able to visit for ministerial and class purposes THIRTY-FIVE places, and few of these more than once. So there is a lamentable amount of slackness everywhere :

There is a sentiment held by a few individuals, to the effect that we can get along with very few foreign missionaries, by utilizing the recent graduates of the Korean Theological Seminary, in the capacity of traveling Bishops over scores of groups and so permit of huge stations being worked by one or more foreign missionaries. This is not only contrary to the stated principles of the Korean Presbyterian Church which definitely warned against vitiating Presbyterian principles by settling these pastors over territories, but it is also against the interests of the native churches. With the highest of respect for the Korean pastors, we feel that they have not yet been tested sufficiently to know whether they can succeed in the "generalship" of dioceses, and whether they can keep their heads unturned with the access of authority and whether they have the firmness and courage for the necessary discipline of a forming church. We have had two Korean pastors during the last year, with roving commissions, since we could not see the groups altogether unvisited : and we would like to see many more, as the congregations become ready for organization, and settlement : but we think that there is still need, until the Korean Church is much further developed, for a better leadership that they themselves are able to give. We would therefore insist on the minimum of three distinctly clerical workers for this station in addition to educational, medical, and other workers. Only by such supervision as could be given by such a force of workers can the present work be conserved, and new evangelism undertaken. Whence these workers are to come is not for us to say : but we must state what is the absolute need in this region to give souls a chance of salvation.

The Winter Station Class, held in January, brought in a large gathering from most groups, north and south. From country groups there came in 150 men, the total enrollment was 240, and the interest was great.

THE WOMEN'S STATION CLASS was held in March, 73 women and girls from the country groups attending apart from the local women. Miss McCully, and her Bible woman Hannah Oh, from Ham Hung, assisted in the Class.

THE SUMMER HELPERS CLASS met early in July with an attendance of 71, of whom 35 were from country groups. It was taught by the local missionaries and Korean pastor, aided by Mr. Foote of Wonsan.

Country Classes, alas, not nearly as many as there should have been, were held in appropriate centres, especially at the Korean New Year

time. Miss Rogers gave a great deal of time this year to this work among the women in many country groups near and far.

IN HIGHER THEOLOGICAL WORK, Song Chin participated to this extent, that we supplied a teacher to the Pyeng Yang Seminary for one term of six weeks, and sent 4 students, one to the fourth year, one to the third year, and two to the first year. So we have this much beginning in preparation for our future ministerial staff.

WORK FOR WOMEN.

From various causes, this work, during the past year, has devolved mainly upon Miss Rogers. Mrs. Grierson, after her return, about Christmas time, from the Ham Hung Bible Women's Institute has been unable to take any share in the work, local or general, unless the birth of little Miss Hazel in March may be called "woman's work."

Women's Class work has already been referred to. The local church work is more encouraging on the women's side than on the men's, both in numbers and in zeal.

There are 6 Bible women in connection with this field, all of whom have done earnest work during the year. Our field sent 6 women to The Women's Bible Institute in Ham Hung for training. Among these was one, Mrs. Pak by name, a faithful believer, who was so persecuted by her heathen husband that she and her only son fled away from him to Song Chin for refuge. She is now one of our most effective Bible women. This year, while she was studying in Ham Hung, her only son, a boy of about 18 years, suddenly died in Song Chin of brain abscess. She shewed heroic spirit by a most beautiful resignation in the midst of her bitter sorrow and continued her studies without a break to the end of the course.

It will be realized by all thoughtful observers of the work of this station, that one married woman handicapped by the cares of a home and family, and one single worker upon whom devolves as well the care of the local girls' school, cannot give the proper care to the work among the many women of these three immense parishes, in which so much itinerating and Class work must be done. Although Miss Rogers spent 159 days travelling among the groups during the past mission year, she was able to bless with her presence only 26 out of our multitude of groups.

STATISTICAL SUMMARY.

Size of Field	7 counties.
Population of Field	393,244
Regular Meeting Places	84
Church Buildings	38
" " built during year.....	11
Baptized adults	517
" " during the year	182
Catechumens	763
" admitted during year	264
Total believing constituents	2,585
Students for the ministry	4
Treatments in dispensary	2,300

LIST OF MISSIONARIES.

	Appointed.
Rev. Robert Grierson B.A., M.D.	1898
Mrs. Robert Grierson.....	1898
Rev. A. R. Ross B.A., B.D.	1907
Miss M. M. Rogers	1909

INTERESTING NOTES ON SOUTHERN PRESBYTERIAN MISSIONS.

From Mr. M. L. Swineheart, we are in receipt of a very complete table of statistics, concerning all the branches of work in that mission, the main facts of which we desire to give to our readers.

This mission whose first station was opened at Chun Ju in 1896 is now working a field with a population of about two million two hundred and thirty-four thousand, from four flourishing stations with a total foreign force of sixty. The field includes all of the two provinces of north and south Chulla and six counties of another province. This is the most densely populated part of the country and on account of its rich rice-fields in often known as the "Granary of Korea." For the benefit of our readers at home, to whom the location of these provinces is unknown we would add that their latitude is about the same as that of Virginia, Kentucky or Southern California and while very mountainous, one blessed with a climate both mild and healthful.

The foreign workers are reinforced by a body of devoted native helpers comprising two ordained ministers, thirty unordained preachers, ten women and sixty men teachers, thirteen Bible women and thirty other helpers, making a total force of one hundred and nineteen. Besides this, it must be remembered that every convert in the district, as in all parts of Korea, is an active missionary of the Gospel to his neighbors and acquaintances.

These converts number twenty-two thousand four hundred and forty-one, of whom seven thousand one hundred and seventy-three are communicant members and fifteen thousand two hundred and sixty-eight are adherents. These meet in three hundred and fifty-four self-supporting churches, to which they last year contributed \$1,709.95.

Scattered though this territory are forty-one schools with a total enrollment of one thousand five hundred and forty-three. Of these schools sixteen are entirely self-supporting, the native contributions to educational work during the past year amounting to \$1,391.63.

The medical contingent of the mission consists of four men doctors who last year gave medical treatment to thirty-eight thousand and fourteen patients and performed eight hundred and thirty-one operations, the total receipts of this department, from native patients being \$2,284.12.

Besides the money given for church and school support, the native Christians gave \$892.29 cents for Home and Foreign Missions, so that the total native contributions for the year come to four thousand six hundred

and thirty-one dollars and eighty-seven cents. And this in a country where the wage-rate for the adult bread-winner of the family averages about twenty cents a day!

Mr. Swineheart's statistics need no further comment and we would merely say the Field is privileged in being again able to show that facts are more interesting and wonderful than fiction.

H. H. U.

LETTER FROM A NEW MISSIONARY ON INSTALLATION IN HER FIRST MISSION FIELD AND HOME.

Andong, Korea, Oct. 12, 1912.

This is the first evening I have had free or felt like using for letter writing since coming here a week ago. It took several days to rest up from the trip and the last few nights I've gone to bed with the chickens after a days work on the house. We moved in as soon as we could get stoves up after Dr. Ernsberger's departure last Tuesday. Four of the rooms are being papered so it is more work to settle. Our Y.M.C.A. furniture is very satisfactory, cost less, and came in better shape than Montgomery Ward stuff and besides gave employment to many Koreans, etc., etc. *And it was ready for delivery on the day specified when I ordered it.* Really I think Mr. Gillette ought to ask one for a letter of recommendation.

The station is starting fall work now with short country trips while the rice harvest is on. Mr. and Mrs. Welbon and the five children were in a big church a hundred and ten *li* from here to-day. After making a trip of only twice that distance with one baby I can realize a little of what it would be with five. The girl's school started off well with about sixteen pupils and a native girl trained in Taiku for teacher. She came up with us and impressed us quite favorably. She is an only child of well to do parents and doesn't have to work. It required a good deal of sacrifice to come here, and I was glad the pastor and school children were down at the river to meet her when we came in.

Dr. Smith is to do what he can with the Sunday School. It has grown so large that the men and women meet at different hours. A Seoul Bible woman is doing work here now. She had been in the hospital for an operation in the spring and needed a *rest*, so she came down here. She helped get the girl's school started and begins a Bible class in the place where the Welbons are to-day.

Dr. Ernsberger turned the medical work over a week ago. The greatest number of patients a day has been eleven with 1.70 *yen* as the highest receipts. One in patient paid 1.00 *yen* for his operation. Although numbers don't pile up rapidly it is encouraging. Dr. Ernsberger left a detailed record of her work so if a man returns with his ticket Dr. Smith can see at a glance what treatment he received what he paid, where he lives, etc. It simplifies matters a great deal for "repeaters."

We had a splendid trip, the weather being fine for all but a few hours rain and wind. The scenery along part of the way is as fine as one could wish for, even though slight (?) improvements might be made in the road. I had good chair coolies so even the rough places were not bad. The only excitement we had was caused by the leader, the only Christian of the four, while turning to change the shoulder pole he backed off a bank both too steep and rocky for comfort. But he joined in the laughter of the others when he found skin only and not bones broken. Then just as we were ready to cross the Nak Tong here in Andong he got his hand in the way of a snapping turtle one of the men had tied to a chairpole. The station was all gathered at Mr. Welbon's waiting supper for us when we finally arrived.

HENRY G. APPENZELLER.

"A MODERN PIONEER IN KOREA."

"He being dead yet speaketh."

Biographies are admittedly a very useful kind of literature. We have all heard that through them history is best learned, since history after all is but the story of the doings of great men, and the results of such doings on the fate of the world. Nevertheless biographies or even autobiographies at the very best, are an unsatisfactory sort of reading, and even the published letters of great men, while they give a partial insight into character and motive, are deceptive and disappointing from their one sidedness.

No man can well be expected to write a thoroughly complete autobiography of himself, either as regards his own faults and failings, or if he is a decently modest man, of his accomplished work, his triumphs and victories, while biographies are even more misleading. They are nearly always written by ardent admirers and loving friends and so are usually full of wearisome adulation and fulsome flattery, and yet some of the most sterling qualities and real worth of the subject are often entirely overlooked. Almost invariably do we get a flattered portrait, which we feel does not do justice to our friend. It is not the image of a real man or woman, at which we are looking, warm, natural, lifelike, human, but a cold expressionless statue, a flawless, creation of somebodys imagination. That, not what others say or write of us, or what we say or write of ourselves, tells the real story of our lives, is a truism that is not always remembered.

O. W. Holmes said that in every party of two, there were really six persons, John's John, Mary's John and the real John. Mary's Mary, John's Mary, and the real Mary, and it is just because this is so true, even the best biographies must be more or less unsatisfactory and disappointing.

We look into one of them in vain for the man we knew, who lived, loved labored, struggled mightily, sometimes slipped, but always "following after," reaching forth to those things that are before, pressing toward the mark, counting all but loss for Christ, was found at last in Him.

Yet after all it matters but little, God has ordained it so; only He sees and knows a mans real life, the real value of his work, and even what he has really done. Bible biographies are written from the Divine point of view, and none but God inspired men could have written them, or the like of them. Noah, Abraham, Moses, David would never have been limned by the brush of any earthly friend or enemy as we see them there. From the heavenly view point for all eternity, the truth is known; crowns and laurels are rightfully bestowed, and the King's "*Well done good and faithful servant enter thou into the joy of thy Lord,*" is rapture of glory more than the unsustained soul could endure; glory through all the ages of the ages, when the world and all its little fleeting fame has long passed into oblivion.

This is the joy and the consolation of every Christian, that he is laboring not for an earthly crown, or for the plaudits of fickle humanity, but for love of his adorable Creator and Lord. He counts it his greatest honor to know Him, the fellowship of His sufferings, and be made conformable to His death, the death of shame, failure if need be, and the persecution of the whole body of the Pharisees, if he may but win Christ and be found in Him. By such a life the Christian being dead, yet speaketh. He speaks, and is heard and known thus, further and better than the best biography could spread his fame.

For every one man who has read the life of Luther there are probably thousands who know his name in connection with the great reformation of the 16th century and the German Bible. For every man who has read the life of Moody there are thousands who never opened those pages, who know of the great revivals throughout Europe and America in the latter part of the last century, and who know Northfield and Mt. Hermon, indissolubly connected with his name. Men and women redeemed, uplifted, centers of holy influence, bless God for him, and his consecrated, obedient, power filled life. Being dead, these men yet speak in the work they have done for God, and the race.

And so it is with our dear old friend Rev. Henry G. Appenzeller. We lay down the book that has been written about him with some discontent. He seems somewhat obscured in these chapters. But Koreans know him, and his fellow servants know him, and tho' dead his works yet speak here, among the people for whom he lived and died. Every body knows Pajja Hak Tung, the school and college he established, many a splendid native leader, pastors, teachers, deacons and evangelists, remember that school and teacher at the beginning of their career. Every body in the capital and many thousands outside it, knows Chong Dong Church that he founded, and probably thousands have found Christ in connection with it and its manifold good works. Every body in Korea knows the Bible, he helped to translate, with faithful painstaking unflagging industry. Whoever was absent from the translators board Mr. Appenzeller was always there in time, in good weather or bad, in season and out of season. Hundreds of thousands feed on that blessed Word he

helped to give. By it, he being dead yet speaketh. Speaketh to be heard thro' the ages of the ages, in a voice whose

“Echoes roll from soul to soul and live forever and forever.”

Every body knows the great Methodist Mission of which he was a pioneer, which is helping to mould a nation, and Mr. Appenzeller's name is printed in large characters in its foundations. Every body knows the Tract Society, and the Bible Society, in the establishment of which, he lent a willing hand; through all of which he speaks now and to the end of time. These are Mr. Appenzeller's best biography, and he needs no other. Biographies are written that we may know what good and great men have done, and may remember; but Mr. Appenzeller's doings speak for themselves and neither we nor others shall forget.

The book which has been written about him by so well known and polished a writer as Dr. Griffis, is in many ways a surprise, and something of a disappointment. This is perhaps inevitable for the very reasons stated at the outset of this paper, but there are besides one or two things we cannot but mention.

Whatever might have been the familiar nicknames by which his old classmates knew him, it seems to some of us a great pity that in a book prepared for the general public, the noble missionary, pastor and teacher should be continually referred to, as “A” and Appie. To us it mars the dignity and grace of the book, and it grates on ones sense of the respect due to the holy dead.

Again we cannot resist a protest, against some of the author's rather extreme statements about our poor Koreans. Of course we as old missionaries will be accused of being unable to judge, but we must reassert, it is unfair include a whole people in one sweeping condemnation. What is nearly always true of the street coolies, and the farm laborers, is not always a fact with regard to the upper classes. Nor is Korea a land of “rancid poverty.” Very rarely if ever even in the largest cities are found those terrible extremes, of filth, squalor and degradation, seen in the slums of London, Paris or New York. The people are poor, most of them live in mud huts thatched with straw, and live from hand to mouth, but they always seem to have enough for a magnificently generous hospitality to widowed or orphaned relatives and friends or even strangers. They compare more than favorably with the Chinese for cleanliness, and with some other Eastern nations, for morality and decency, and their faults aside from heathenism, are those of most peoples, European or Asiatic who have been long shut away by themselves from the forward march of the world. Russia, parts of Italy, Turkey, Greece, Southern Ireland, and parts of Spain exhibit quite as much or more dirt, ignorance and indolence.

We think Mr. Griffis is a bit too hard on a people he has never seen. The accounts written by missionaries of experiences in country saloons, the only inns available, and peasants huts, should not be taken as descriptive of the homes of a whole people. We are all apt to generalize too freely in these matters, and doubtless some of us have been at fault in misleading the author.

Again, we are compelled, to challenge another statement of Mr. Griffis, namely that most missionaries keep one set of photos, of their social life under lock and key, and only show the pictures, and tell the stories of their lives which have to do with their work. We are sorry such a statement has been made and we believe it is a mistake as regards the great body of missionaries. For our own part, we have never pretended to be beyond the need of healthy natural enjoyment, and we have been glad and thankful to assure our friends in America that God has made it possible for those of us who live in large stations in Korea, to have so much of the social joys of life, to keep us sane and normal men and women. It would not be possible to bear from year to year, the burden of hopeless heathenism on one's soul, without many an hour of recreation and intentional forgetfulness, if we would not lose poise or become nervous wrecks. We believe too that the days, when the church at home cherished such impossible ideals of mission workers is over, and a healthier truer and no less honourable thought has taken its place.

Missionaries in these days, are under the lime lights or Roentgen rays. Favorable and unfavorable critics from Europe and America are visiting the East by thousands, and we could not if we would keep any part of our lives under lock and key. In this we rejoice.

The story of the government's so called opposition, of 1888, as told in this book, is somewhat inaccurate, and we only take time to correct it, because it gives so clear a light on Mr. Appenzeller's character.

Due to the mistaken policy of the Romanists, as Mr. Griffis says, attention of foreign ministers of state was called to the fact, by native officials, that foreign religion was being propagated in the interior without a permit, *but no edict was issued.*

On account of this, with the riots and bloodshed of a few years before, in mind, and considerable ignorance of the people, the whole foreign community, missionaries and officials, were thrown into a state of panic, and both missions, with the advice of the American minister sent imperative despatches, to Messrs. Appenzeller and Underwood then in Pyeng Yang, to return at once. They were in the midst of deeply interesting and important evangelistic work, but such was the urgency of the message there seemed nothing to do, but obey, and with burning hearts they returned. Great was their astonishment and grief to find churches closed and even morning prayers omitted in the schools. *The King had neither ordered this nor their recall, nor had, any Korean official done so.* Each stood now indignantly alone in his own mission, and in the community, and hotly protested to the American minister and their colleagues, both against their recall, and the stopping of Christian work. They at once re-opened church services, (one in his own house) and held the regular morning worship in the schools as before.

Just then when feeling ran high, a Methodist Bishop, and Presbyterian Board Secretary happened along and strongly sided with the two determined evangelists; cabinet members called and offered one of them the government school, with liberty to teach Christianity, and in short it

was plainly seen the Korean government had no objections to Protestant Missions, and work went on as before. Their attitude however at this time helped give its tone to the young church.

There are a few other minor inaccuracies which we have not space to note here, but we should state, that Miss Lulu Frey did not become Mrs. Hugh Miller, who was formerly Miss Pierce.

Dr. Griffis book will be read by sympathetic friends in Korea, who are grateful for his work and warm interest, who loved Mr. Appenzeller as he did, and who recognize that such faults as the book may have, are largely those due to the impossibility of writing the life of a man like Mr. Appenzeller, which should please every body, and the difficulties besetting an author who has never been in the land of which he writes.

HENRY G. APPENZELLER—A Modern Pioneer in Korea by the Rev. William Eliot Griffis D.D., L.H.D. Published by Fleming Revell & Co. For sale at the Korean Religious Tract Society, Seoul, Korea.

WORLDS EVANGELICAL ALLIANCE

TOPICS SUGGESTED FOR UNIVERSAL AND UNITED PRAYER.

SUNDAY, JANUARY 5TH TO SATURDAY, JANUARY 11TH, 1913.

SUNDAY, Jan. 5th—TEXTS FOR SERMONS.

Proverbs XXIX: 18; Esther IV: 14; Matt. VI: 33; Eph. III: 14, 15.

MONDAY, Jan. 6th—THANKSGIVING AND HUMILIATION.

Scripture Readings: Psalm CIII; Isaiah XII; Joel II: 21 (to end); Haggai I; Matt. VI: 24; 1 Cor. XII: 27 (to end) and XIII.

TUESDAY, Jan. 7th—THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD.

Prayer for the whole company of Christians in the World.

Scripture Readings: Psalm CXLV; Isaiah LV; 2 Tim. III: 14 to IV: 8; Rev. II to V: 8 and III: 7-13; 1 Thess. I.

WEDNESDAY, Jan. 8th—NATIONS AND THEIR RULERS.

Prayer—Scripture Readings: Psalm II and CXXXII; Rom. XII; James IV.

THURSDAY, Jan. 9th—FOREIGN MISSIONS.

Praise.

Prayer—Scripture Readings: Psalm LXXII; Isaiah XI: 1-9; Acts I to V: 9; Eph. III: 14 (to end).

FRIDAY, Jan. 10th—FAMILIES, EDUCATIONAL ESTABLISHMENTS AND THE YOUNG.

Prayer—Scripture Readings: Exodus XII: 21-28; Josh. IV: 19-24; Eph. V: 15 to VI: 9; Phil. IV: 1-9.

SATURDAY, Jan. 11th—HOME MISSIONS AND THE JEWS.

Prayer—Scripture Readings: Psalm CXXII; Luke VIII: 4-21; Rom. II: 25 (to end); Isaiah XXXV; V: 7-8; Zech. XII: 9 to XIII: 1.

READY EARLY IN DECEMBER.

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